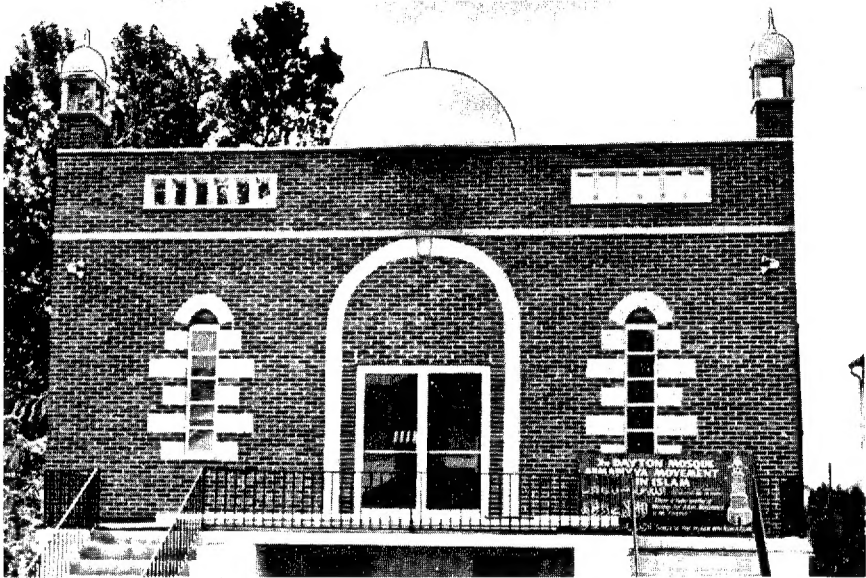


لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ
إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاغِبُونَ



THE
MUSLIM SUNRISE

A Magazine devoted to the cause of Islam

FEBRUARY - MARCH 1970

CONDITIONS OF INITIATION INTO AHMADIYYA MOVEMENT

*Laid Down By
The Promised Messiah (Peace be upon him)*

The initiate shall solemnly promise:

- I. That he shall abstain from Shirk (association of any partner with God), right up to the day of his death.
- II. That he shall keep away from falsehood, fornication, adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and will not permit himself to be carried away by passions, however strong they may be.
- III. That he shall regularly offer the five daily prayers in accordance with the commandments of God and the Holy Prophet; and shall try his best to be regular in offering the Tahajjud (pre-dawn supererogatory prayer) and invoking Darud (blessings) on the Holy Prophet; that he shall make it his daily routine to ask forgiveness for his sins, to remember the bounties of God and to praise and glorify Him.
- IV. That under the impulse of any passion, he shall cause no harm whatsoever to the creatures of Allah, in general, and Muslims, in particular, neither by his tongue nor by his hands nor by any other means.
- V. That he shall remain faithful to God in all circumstances of life, in sorrow and happiness, adversity and prosperity, in felicity and trials; and shall in all conditions remain resigned to the decree of Allah and keep himself ready to face all kinds of indignities and sufferings in His way and shall never turn away from it at the onslaught of any misfortune; on the contrary, he shall march forward.
- VI. That he shall refrain from following Un-Islamic customs and lustful inclinations, and shall completely submit himself to the Authority of the Holy Quran; and shall make the Word of God and the Sayings of the Holy Prophet the guiding principle in every walk of his life.

THE AHMADIYYA MOVEMENT

What It Stands For

The prime objective of the Movement is to bring about a moral and spiritual regeneration in man, and this regeneration, the Movement believes, can be brought about only through living faith in the Living God. Living faith demands fresh signs of the existence of God and of His response to man's call. It has been the way of God since He created man, that, whenever faith withered, God sent someone with fresh signs to revive faith. So, in these days of the urgent need of the revival of faith, God has, through His mercy, and in fulfillment of His promise, sent one in the person of Hazrat Ahmad, the Founder of the Ahmadiyya Movement.

Decline in faith in the Latter Days (the present age) and the advent of a Great Teacher was foretold by all the religions. Different religions gave him different names. Some called him Messiah, some Metia, some Naha Kalank and so on, and all the scriptures mentioned some common signs in the heavens, on the earth and in the religious, moral, social and political life of man. For example, darkening of the sun and the moon (ie, solar and lunar eclipses) in one and the same month, appearances of comets, falling of stars, earthquakes, flood, famine, irreligiosity, immorality, disobedience to parents and authorities, disturbance of conjugal life etc. were mentioned as indications of the time of his advent.

All these signs and indications have come to pass, and God has, in fulfillment of His Promise, sent the Promised Messiah in the person of Hazrat Ahmad who showed thousands of signs and miracles in support of his claim. God spoke to him, sent down to him revelations containing mighty prophecies, regarding future and hidden events, beyond the ken of human knowledge and imagination. God promised him protection, help and success in his Mission despite unfavorable circumstances and bitter persecution and opposition. God promised that He would make his Message

reach the farthest ends of the earth, (establishment of Ahmadiyya Missions all the world over testify to it) would disgrace those who would seek to disgrace him (Disgraceful end of Alexander Dowie of Zion City, Ill., U.S.A. is a case in point) and would help those who would help him (the life of every disciple of his bears eloquent testimony to it). All these prophecies and promises have been fulfilled to the letter, and he has now a following of hundreds of thousands of righteous souls spread all over the world and dedicated to the service of humanity, inspired with love of God and sympathy for humanity. They are enjoying heavenly life on earth – in love of God they find bliss; in service of humanity they find happiness; in prayer and its acceptance by God they find real joy, and in remembrance and glorification of God they find tranquility.

The Movement is devoted to the propagation of Islam, for it has been revealed to the Founder of the Movement that salvation lies in Islam alone; that it is by acting upon its teachings and following in the footsteps of its Holy Founder, Muhammad, that man can get rid of sin and attain nearness and pleasure of God; that through the application of its sublime principles and benign institutions and practices alone the present-day baffling problems of humanity can be solved and real peace can be established on earth. So the Movement is vigorously carrying on this Message throughout the world and has established well-organized Missions for the purpose in all parts of the world.

The Movement believes that Islam is a great ameliorating and elevating force. It demonstrated its marvellous sublimating power by transforming the gross idolaters, drunkards, and gamblers of Arabia into a highly righteous, cultured, and spiritually elevated people. It is destined to show this miraculous sublimating power again in these "Latter Days". There is a Hadith (saying of the Holy Prophet) to the effect that in the Latter Days the Sun of Islam shall rise in the West. So here is a glad Tidings for the people of the West to whom it promises a very bright future of a moral and spiritual regeneration. Through the Ahmadiyya Movement God has caused the Sun of Islam to rise in the West. Through the blessings of this Sun-rise, they will now see a Glorious Day of moral and spiritual effulgence. The Night has passed away, the Day has dawned. They are now only to open their eyes to see the Sun. They are to open the doors of their hearts to let its rays enter there. May God enable them to welcome this spiritual Sun-rise and to be blessed with its resplendent light. Amen!

THE OBJECT OF MAN'S CREATION

"And I have not created the Jinn and the men but that they may worship me!" Holy Quran, 51:57

The primary significance of the word "Ibadat", which, for want of a suitable word in English, has been translated here as "worship", is to subject oneself to a rigorous spiritual discipline, working with all one's inherent powers and capacities to their fullest scope, in perfect harmony with and in obedience to God's design so as to receive the Divine impress, and thus be able to manifest in oneself God's attributes. This is, as stated in the above verse, the great and noble aim and object of man's creation. The highest faculty in man is the urge to search after God and the desire to submit himself to His will. This being the great object of man's existence, the Quran has not failed to prescribe ways and means to attain it.

The first means towards the attainment of this end is right knowledge of and firm faith in a Living God, and the recognition and realization of His beauty and goodness, because beauty and goodness are the two incentives to love, and the Holy Quran provides the most excellent and most beautiful descriptions of the attributes of God — His greatness, glory, majesty and bounty. (Vide 1:2-4; 2: 256-258; 6:134; 59: 23-25).

Another important means to realize this noble end is prayer. Repeated stress has been laid upon prayer in the Quran because man can reach God only with Divine help and assistance. (Vide 40:61).

Without "Mujahada" (struggle and striving) it is idle even to conceive of attaining this end. Mujahada consists in seeking God by spending one's money and time and applying one's faculties and sacrificing one's life as well as using one's knowledge and wisdom in the cause of God. (9:41; 2:4; 29:70).

Fitful effort produces no lasting result. It is unwavering perseverance and constancy which are needed for a spiritual wayfarer to reach his goal. He should be indefatigable and untiring in the way in which he walks and should remain steadfast under hardest trials. (41:31). When adversities encompass a man all around and when he is threatened with loss of life, property and honor in the way of God, and death stares him in the face, and the last ray of hope departs, it is then that perseverance must be shown. (2:208). It is such perseverance that leads to God.

Another important means to attain this supreme object is to keep company with the righteous, and to imitate their example because man is by nature inclined to imitate a model, and he constantly feels the need of it. (9:119).

Last, but perhaps the most important, factor which helps man to attain this great and noble object are pure dreams, visions and revelations from God. As the road which leads to God is very mysterious and is full of difficulties and dangers, the spiritual wayfarer may depart from the right course or despair of attaining the goal. The grace of God, therefore, encourages and strengthens him in his spiritual journey with inspiring visions and revelations and animates him with a still more ardent desire to pursue his journey eagerly. Thus strengthened, he proceeds upon his journey with great vigor and zeal. 10:65. (Commentary of the Holy Quran, PP. 2491-92, adapted).

ISLAMIC ECONOMIC SYSTEM

— Hazrat Khalifatul — Masih III

The Islamic Economic System is based on the four Fundamental Attributes of God — Rabubiyyat (Development and nourishment), Rahmaniyyat (Providing for all necessities without being asked), Rahimiyyat (Rewarding work and labour) and Malikiyyat-i-Yammuddin (Masterly and Kingly administration of justice and equity).

The first and foremost Divine Attribute on which the Islamic System is based is Rabubiyyat-i-Alamin, which means that God has created all men, has endowed them with diverse powers and calibres, and has also provided them with the necessary means for the full development of their respective powers and aptitudes. So, if a certain person is not provided with the necessary means for the perfect development of his latent faculties, he is wronged and is deprived of his legitimate right.

The Islamic economic system, therefore, provides all that is necessary for the *true development* of the powers and faculties of every individual. But it does not allow the wrong use of man's faculties and powers, e.g. prohibits drinking, gambling, debauchery, etc.

The Islamic System does not say that the minimum requirements of man's life should be provided, but it says that

provision should be made for satisfying the maximum necessities for the perfect development of every individual's powers and faculties. In other words, the Islamic system does not merely provide for the basic necessities of life, e.g. food, clothing, housing and medicine, but takes up the responsibility of protecting and fully developing all human faculties and aptitudes.

Sometimes bad environments, poverty or inadequate and improper food stands in the way of the development and progress of a gifted child. According to the Islamic System, such obstacles should be removed, and favorable conditions should be provided for the development of the natural gifts of such children. In short, the Islamic System does not merely provide for keeping flesh and blood together, but it provides all that is necessary for the perfect development of all the God-given faculties of man.

God created men and endowed them with faculties and powers, and provided means for their development. He endowed different individuals with different aptitudes, and thus put them into trial. According to Islam, one's being rich does not necessarily mean that God is pleased with him, nor one's being poor means that God is displeased with him. Each is put into a trial. If he acquits himself honourably during this trial, he is blessed with Paradise both here and in the Here-after. Someone is endowed with special aptitude for business administration and becomes a millionaire. He may earn five hundred million dollars a year. Islam says, this amount of five hundred dollars does not belong to him alone, a part of it belongs to his fellow beings through whose cooperation he has earned it. So he should part with a portion of it.

In short, according to the Islamic Principle of the distribution of wealth, every individual's legitimate requirements should be satisfied. If an individual, despite his best possible services to the society, fails to satisfy his personal and family needs, Islam comes forward and says, "Don't worry, it is God who created your needs and also the differences in aptitudes, as a result of which another fellow has earned your share, so he is ordered to return your share to you."

In short, as already stated, the Islamic System is based on the four Divine attributes "Rab", "Rahman", "Rahim" and "Malik."

Under the Attribute of "Rabbul Alamin" (Lord of all the worlds), it makes no distinction of race, nationality, religion,

friendship or hostility. The legitimate economic necessities of a person like Abu Jahal, who was an arch-enemy of truth, should also be satisfied. Even if, one abuses God, or worships idols, or denies the very existence of God, his legitimate economic and spiritual needs should be satisfied. If a meritorious child, with aptitude for becoming a good doctor, is born to a non-Muslim or an enemy of truth, and if a similarly meritorious child is born to a Muslim, according to the Islamic economic System, both should be helped to develop their natural gifts, and no distinction should be made between them.

One may ask why should one share his legitimate earnings with another. The answer is that God is Malik (Master and King). Everything, including our aptitudes and earnings, belong entirely to Him. So it is for Him to decide how much of our earnings should be appropriated by ourselves, and how much of it should be set aside for the satisfaction of others' needs.

Again, according to the Divine Attribute of Rahimiyyat (rewarding labour), the Islamic system says that a worker or labourer should be given his dues adequately and on time, and strict regard should be had for just and equitable payment. But as a result of acting on this principle, one gifted and of superior aptitude might become very rich and one with inferior aptitude might become very poor. So the Attribute of Malikiyyat comes in, and says that the latter, who, in spite of the best endeavour on the part of himself and his family, could not satisfy the needs of his family, should be given a portion out of the earnings of the rich.

In short, the Islamic Economic System is entirely different from the capitalistic and the communistic systems. Under the capitalistic system those who had the opportunity, exploited the other nations. On the contrary, the communistic system, overlooked and ignored even the legitimate rights of the capitalists. Instead of asking the big capitalists to part with their superfluous wealth and make it over to the poor, it deprived them of their entire wealth and even life.

But Islam does not tolerate injustice to any class of people. Just as, it does not tolerate injustice to the poor, similarly, it does not tolerate injustice to the rich even. Both are creatures of God, and so it safeguards the legitimate rights of both. To it, all people are equal, so it takes up the responsibility of fully and properly developing the powers and faculties of every individual.

Hence, the Islamic Economic system is the best, no other system can compare with it. It is the only system that equitably solves the economic problem of humanity and imbues man with the Divine Attributes. (Gist of Sermon delivered on June 6, 1969)

HOW A NATION CAN SURVIVE

— Hazrat Khalifatul — Masih II

Everything in this world is subject to decay and destruction. If a species does not leave behind any substitute, it is entirely wiped out. Had not man left behind progeny to succeed him, humanity would have come to an end. Trees grow, bear fruit and then wither away. If new trees did not come up and take the places of the old ones, their very existence would have been annihilated.

In short, everything is subject to decay. Nothing can exist without some one to succeed it. So, if a community does not leave behind substitutes to keep up its prestige, honour and spirituality, it shall die.

The existence of everything depends on the continuation of its species through substitutes. If a teacher leaves behind worthy and talented pupils, he may be said to be alive. Likewise, if a religious community leaves behind successors to represent its principles, practices and spirituality, it never dies.

So, if we, as a community, want to live, and keep Islam alive, we can do so only by making our future generation learn the Lesson taught by Abraham, peace be on him. The event of his life teaches us how we can live and prosper forever.

Abraham was commanded by God to slaughter his son; he slaughtered him with the knife of separation. He left his wife and son in a place where there was no means of sustenance - neither food nor water, nor any vegetation and habitation. He left them in the barren and desolate valley of Mecca with a bag-ful of water and a small quantity of dates. When he was parting, Hagar, his wife said, "Where are you going, leaving us here?" Overwhelmed with emotions, he could not answer. She again asked him why he was leaving them in that desolate wilderness. But again he could give no answer. At last, she asked him if he was leaving them under Divine Command. Even then Abraham could not reply in

words, he only indicated, by hint, that he was leaving them there under the Command of God. Hagar, Allah be pleased with her, then said, "If you are leaving us here under Divine Command, we do not need your protection; you may go; God Himself will protect us."

So saying, she came back to her child who was about seven or eight at that time, and settled there. Had she liked, she could have repaired to some human habitation, but out of reverence for the Command of God, and relying on Him, she settled in that very wilderness.

After a short time, when the water and the food she had with her were exhausted, herself oppressed with thirst and distressed at the miserable plight of her child, she ran, to and fro, between the neighboring hills of Safa and Marwah, climbed upon them and cried out, "Is there anyone who can give us some water?" Getting no reply, she would come back to her child whose distress only made her more perplexed, and she would again run and climb on the hill to see if some caravan was passing by from whom she could get some water, but to no purpose.

Thus, when her distress and perplexity reached its extreme, God's angel gave her the glad tidings that God had arranged water for her child. She climbed down, went to the child and found, to her utmost joy, a spring gushing forth near her child. This spring still exists and is known as "Zamzam". She made her child drink water and drank herself, and thanked God.

Abraham obeyed the Command of God, and sacrificed his son for His sake, and so God promised the increase and prosperity of his progeny. God said to him, "Abraham, look at the sky, can you count the stars there?" Abraham replied, "It is beyond my power to count them". God then said, "Abraham, I have seen thy sacrifice. In return for thy sacrifice, I shall increase thy descendants so greatly that no one will be able to count them as no one can count the stars." Today we find that, in fulfillment of this Divine Promise, Abraham's descendants have increased immensely and spread all over the world. Hundreds of nations claim descent from him. The Zoroastrians, the Jews, the Christians, the Muslims — all claim to be his descendants. The Holy Prophet, Muhammad, peace and blessings of Allah be on him, was born of his progeny. God has so abundantly rewarded his sacrifice that all the great religious communities attribute themselves to him.

Now, this event teaches us the lesson that if one wants that his progeny should prosper, he should sacrifice his children. Abraham sacrificed his children by making them undergo tremendous hardships for the sake of God, and God made them prophets. The higher a man wants to rise, the greater sacrifice he has to offer. Abraham sacrificed both his sons, and God rewarded his sacrifice by making his progeny prosper in an unparalleled way.

So, if we want our children to prosper, we should sacrifice them, that is to say, we should not be indulgent to them in a way that may prove detrimental to their education and the building up of their character. If we want our children to increase and prosper, we should take care that they do not become ease-loving, lazy and indolent. We should fully watch their activities and conduct. What a tremendous hardship had Ishmael to undergo! To earn his living he had to wander about in the wilderness hunting. Many a time he might have failed to catch a single animal, and consequently, had to go without food. But he endured all this with patience and cheerfulness for the sake of God, and God raised him to the position of a prophet. And it is due to this sacrifice of his that the Greatest Prophet was born of his progeny.

Also take into consideration the difficulties and hardship the Holy Prophet Muhammad, Peace and blessings of Allah be on him, had to encounter. While yet in the womb of his mother he lost his father. When he was two years and a half, he lost his mother, too. Then his grandfather who looked after him after his parents' death, also passed away. He was about seven at that time. His aunt, of course, took affectionate care of him, but none can replace maternal affection. The affection that a child expects from its mother cannot be expected from anybody else. While his aunt distributed food among her children, he sat silent because of his dignified conduct, of course; but he might have felt that his relation with his uncle and aunt was not the same that subsists between a child and its parents.

So, if we want to have true Eid, that is to say, real bliss and happiness, and if we want our Eid not to come to an end after our death, we should sacrifice our children in the way of Allah, that is to say, foster in them habits of undergoing all sorts of hardships in His cause. If we take this lesson from this Eid, our Eid or joy will not come to an end even after our death.

If we have true love of God and His Prophet, if we have any attachment to Islam and Ahmadiyyat, and if we have any sympathy for humanity, we should bring up and train our children in the right manner.

So, even as, you yourselves abstain from greed, stealing, lying and other immoral acts, save your children, too, from these evils. Supervise their actions and conduct, and infuse in them the love of Faith and the Holy Movement. By being indulgent to them, do not deprive them of lofty morals. Let them be a model of Islam for others. (Gist of an Eidul-Azha Sermon)

SCIENCE AND RELIGION

—Muhammad Qasim

We are blessed to be living in an age, when scientific inventions and discoveries have soared to heights far beyond the wildest dreams and imaginations of man. So great are the advances of our time, that we may say humanity has reached the zenith of material advancement.

Many civilizations of the past have also contributed considerably to our times. Some of the older civilizations achieved feats which still baffles the imagination of modern man. The pyramids and mummies of Egypt are prime examples. However, when we view the overall picture, having in mind the products of our era, in the various fields of science, the old and the new, and consider our achievements in outer space, the multifarious fields of synthetics, and the vast medicinal and technological attainments for the treatment and cure of diseases, the past seem insignificantly minute in comparison.

We must not forget, as a consequence, that those periods were truly great ones, for with their benevolent knowledge and inventiveness, they cradled our own civilization. We find that each previous period contributed enormously to its succeeding generation.

Notwithstanding the attainments of science, many religionists of the west have rejected some of the most cogent proofs of scientific discoveries; - not because they are untenable, but

because they are, according to some Christians' interpretation, inconsistent with the Biblical text. For example, according to science, man has evolved over hundreds of thousands of years, while a large number of church-goers hold that such a belief is contrary to the Bible, contending that on the sixth day (a 24 hr. period) of creation, God created man. The question here is, are they correct in assuming that the word translated as 'day' in their text, refers only to the period covering the time from one sunrise to the next?

In Islam one finds the answer, because unlike the Bible, parts of which, Biblical authorities agree, have been interpolated and the original language of much of its text is unknown, the text of the Holy Quran has been preserved in its entirety. This fact is admitted even by those who are hostile to Islam. The means of its preservation are well-known, and are in fulfillment of God's promise to protect this Holy Book for all ages to come. Therefore, true meanings can easily be ascertained from the actual, original words of the Quranic text.

Original Language, Important to Proper Understandings

The Biblical inference above, however, is from the Old Testament, the original language of which was, no doubt, Hebrew, and the Hebrew word for day is 'Yom'. The Hebrew word 'Yom' is the same as the Arabic word 'Yaum', which signifies time indefinite. 'Yaum' can mean a single day, a thousand years or several thousands of years. In reference to the creation, the Holy Quran also says, "Verily, your Lord is Allah, Who created the heavens and the earth in six "Yaums" (periods), then He settled Himself on the Throne, He governs all things. (Al-Quran, Chapter 10, verse 4). Hence, in the Islamic view, we find no conflict with the scientific one of evolution, in this respect. Elsewhere the Quran says in regard to man's creation, "And He has created you in different forms and different conditions." 71:15. This shows that we were created through different stages and conditions, having different forms and shapes, before we had our present one. At another place in the Quran, we read, "And (God) did create you, and then (He) gave you shape, then said (He) to the Angels, "submit to Adam". 7:12. This verse refers to the *initial creation, or origin of man's creation* which was followed by subsequent stages or cycles of his development. These verses seem to be in direct conformity to, rather

than contrary to, the discoveries of science relating to the actual remains of pre-historic man, such as, the Java, the Pilt-down, the Neanderthal, the Cro-magnon, and the other recently discovered links, who were all predecessors of the present Homo-Sapien, or modern man. Thus Islam offers proof of man's evolution.

One chief reason the evolutionary theory is rejected, is that those who disbelieve in it, do not consider evolution as the doing of God, they say, "We don't believe in evolution, We believe God is Creator." Far is from the mind and heart of a Muslim to deny God as Creator, evolution, however, is *God's way of creating*.

Evolution, Evidenced in Nature

Even in pro-creation, we observe evolution at a more rapid pace. All mammals, including man, who is the centre of God's creation, started from a seemingly insignificant sperm drop, and evolved in gestation for several months duration, prior to their birth. They continued to develop from infancy into a maturity, and from maturity into old age. Both the mental and physical faculties are changed and developed by this process. Evolution is common to plant as well as animal life. We sow a seed into the ground, and subsequently, it evolves into a beautiful plant, a fruit-bearing tree or a hearty vegetable, according to its nature.

'Rabb' One Who Causes All Things to Evolve

We can discover the truth of evolution in creation from the Attribute of God, "Rabb", mentioned in the very first Chapter of the Holy Quran. "Rabb", means Lord, Creator, Sustainer and Developer to Perfection, that is to say, He who, after creating, developes things gradually, stage by stage, until the desired perfection is attained, or the purpose of creation is achieved. It is because God is our "Rabb" that we can go on progressing, materially and spiritually, from one stage to another, endlessly, even into eternity. Evolution does not, therefore, detract from the creative power of God, it is rather *His* eternal way of creating and fostering. (To be continued)

THE AHMADIYYA MOVEMENT IN ISLAM

The Ahmadiyya Movement was found in 1889 by Hazrat Mirza Ghulan Ahmad of Qadian, Gurdaspur, India. He claimed to be the Promised Messiah and Mahdi. He made the startling discovery that Jesus Christ escaped death on the cross, migrated to the east and conveyed his message to the lost tribes of the Israelites settled in Afghanistan and north-western India and died a natural death at the ripe old age of 120 and was buried in Srinagar, Kashmir, where his tomb is still to be found.

Hazrat Ahmad's claim to be the Messiah, Mahdi & Krishna raised a storm of opposition from the Muslims, the Christians and the Hindoos of India. But his following daily increased and numbered hundreds of thousands by the year 1908 when he breathed his last. His First Successor was Hazrat Mauluri Nuruddin, one of his most devoted followers, the second was his Promised son, Hazrat Mirza Bashiruddin Mahmud Ahmad and his present Successor is Hazrat Mirza Nasir Ahmad, his Promised grandson.

The Movement has now a network of well-organized Missions all over the world and a number of Mosques built in Europe, America and Africa.

After the partition of India in 1947 the Headquarters of the Movement moved to the newly-built town of Rabwah in West Pakistan.

Information and literature about the Movement can be had from:

The Ahmadiyya Movement in Islam

The Fazl Mosque
2141 Leroy Place
N.W. Washington, D.C. 20008

The Dayton Mosque
637 Randolph Street
Dayton, Ohio 45408

The Ahmadiyya Mosque
4448 S. Wabash Avenue
Chicago, Ill.

The Ahmadiyya Mission
147 - 20 Archer Avenue
Jamaica 35, N. Y.

- VII. That he shall entirely give up pride and vanity and shall pass all his life in lowliness, humbleness, cheerfulness, forbearance and meekness.
- VIII. That he shall hold Faith, the honour of Faith, and the cause of Islam dearer to him than his life, wealth, honour, children and all other dear ones.
- IX. That he shall keep himself occupied in the service of God's creatures, for His sake only; and shall endeavour to benefit mankind to the best of his God-given abilities and powers.
- X. That he shall enter into a bond of brotherhood with the Promised Messiah, pledging obedience to him in everything good, for the sake of Allah, and remain faithful to it till the day of his death; that he shall exert such a high devotion in the observance of this bond as is not to be found in any other wordly relationship and connection demanding devoted dutifulness.

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